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A
SERMON
PREACHED IN SAINT MA-
RIES IN OXFORD,

BY
THOMAS POWELL.

1613.



AT OXFORD,
Printed by Ioseph Barnes. 1613.

4. ~~Handwritten signature~~





ORNATISSIMO VIRO D. D. SINGLE-
TONO S. THEOLOGIAE DOCTORI,
COLLEGII AENEASI PRINCI-
pali, & Academiae Oxoniensis Vice-
cancellario dignissimo.



*Ornatissime vir, nimis forsan super-
fluum indicabor, qui hanc meā con-
ciunculam in lucem edo, scripto-
rum enim plus est hodie quam
olim muscarum cum caletur
maxime.*

*Sed lingua nulla est mihi, qua
negem quicquid tu roges; non sum
nescius quin futuri sunt quamplurimi ad otiosiores
otiosi nimis homines, qui suis vestimentis & cibis alie-
nas res curant, quibus ad reprehendenda mea dicta, vix
satis apertum os, vix satis lingua prompta videbitur.*

Salut. ad Ces.

*Atq. hic in primis Tragœdiam mihi forsan excitabunt
opinia stri nonnulli si quid adferetur quod discrepet à sali-
ua quam imbibierint Sed si me immeritum imperitum ul-
lus Carpat, quid tum?*

*Istis maximā displicere laus est
Publicolæ carent scilicet qui solummodo viris (ad istorū
normam) bonis placere student. Ego non magnopere in-
dignabor si quisquam sit qui de meis male loquatur, satis*

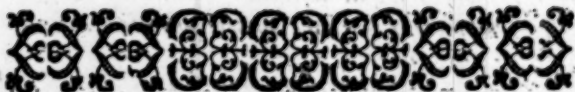
*Et in epigr.
P. Valerius Cor-
vir populares
Publicola Ar-
bus Plut. in
Pub. & T. Li-
est vius l. 2. Rithis,*

Augustus ad
Tiberium Suet.
in Augusto.
Augustinus cō-
tra Pet. 3.

*est enim si hoc habemus ne quis nobis male facere possit
Recte pius Antistes. Quisquis volens detrahit fama mea
nolens addit mercedi mea: ego sane equos & magnas besti-
as imitari cupio, qui oblatrantes caniculos cum contemp-
tu pratercunt. Ea lege & conditione & me ipsum & has
primitias laboris mei tuo Patrocinio commendo qua olim
Augustus filios suos populo commendare solebat, si mere-
buntur.*

Collegij per prudentiam tuam optime
gubernati olim alumnus

THOMAS POWELYS
Cambrobritannus.





EXOD. 28. 34.

A golden bell and a pomegranate, a golden bell and a pomegranate in the skirts of the robe round about.



HE that loues the law of God, honou- *Qui dei legem diligit, etiam ea que non intelligit honorat. Auguſt. in Pſal. 119. Con. 31.*
 reth the things that hee vnder-
 ſtands not, as that heavenly Do-
 ctor writes vpo the 119. *Pſalm.*
 For here is no ſuperſtuous iod,
 every circumstance hath ſome
 piety, and the ſuppoſed barren
 places of the ſcripture cōtaine

in them great fertility of wiſedome.

And this would better appeare if ſome ſkilfull Ze- *Tit 3. 13.*
nas among you had the expounding of this preſent
 chapter, that deſcribeth the miniſteriall garments of
 the prieſts: for my part, I preſume not about the
 ſkirts of the robe, If I touch but the hemme of the
 garment ſoundly, it ſhalbe vnto me ſufficient con-
 tentment.

When great *Alexander* marched with his army a-
 gainſt *Ieruſalem*, hee was ſo amazed at the ſight of the
 high ſacrificer in his pontificall robes (as the *Jewiſh* an- *Joſeph lib. 11.*
 tiquary recordeth) that he reuoked his purpoſe, hee *Antiq. cap. 8.*
 turned his hoſtility into veneration, he ſpared the cit-
 ty, and hee graunted vnto the *Jewes* all their requeſts:

And yet *Alexander* saw but the out side of these holy vestiments, the misteries that are folded vp in them never entred into the thoughts of a meere *Aristotelean* Prince.

Heb. 10. 1.

Hugo Card.

The ceremoniall law (*which was a shadow of future good things*) is a booke written within & on the backside (as *Hugo Card.* saith in his preface to the book of *Numbers*) *intus mysterium, foris historia, within is the mystery, on the outside is the history.*

You heard the sound of the words, I make hast to the sense of the matter, after some short *analytical resolution* of the text.

In this chapter the first canonick scribe of the holy Ghost describeth the ministeriall garments of the priests, and they are of three sorte.

The Priest
must beare in
his breast the
care of right
iudgement.

- 1 Some are proper to the high priest alone.
- 2 Some are proper to the inferiour Priests alone.
- 3 Some are common to both.

The proper ornamentes of the high priestes are foure.

מִעֵיל
אֶפֶד
חֹשֶׁן
מִצְנֶפֶת

- 1 The robe of the Ephod.
- 2 The Ephod.
- 3 The breastplate of iudgement.
- 4 The miter with the golden plate.

The robe of the Ephod is described

{ *a causis.*
ab adiunctis.
ornamentis.

By the causes
By the adjuncts,

The

The causes are *S*externall
of two sorts *I*nternall.

The externall *S*ufficient
causes are *I*finall.

The in-*S*matter.
ternall *I*forme.

The matter of this robe was *תבנית* *tekeleth* which (as *Munster* obserueth by the vniverfall consent of the *Iewes* was some kind of filke.

Arias Montanus, Iunius & Tremel: & our English bibles mention here the 'colour without the stuffe.

Concerning the forme of this robe the greek word which the *70 Iewish Rabbins* vse here, giueth *70 Interpret:*
some light.

Their word is *μαστίγιον*, which signifieth a garment to the foot.

In few words then this robe was a blew habit of *tekeleth* which came downe to the foote of the high Priest.

The proper ornaments of this robe, were of 2 sorts, *golden bells and pomegranats.*

And concerning these two with the assistance of God, and by your Christian patience, I intend this subsequent discourse: and first concerning the bells.

When *Moses* spake vnto the people *hee covered his face with a vail*, signifying by that type, the obscurity of the law, according to the *anagogicall* interpretation *Exod. 34. 35. Compared with 1. Cor. 3.*
of the *Apostle* in the second to the *Corinthians* & the third Chapter.

Here is solid meat that requireth much chewing

Scriptura in lo-
cis obscurioribus
quasi cibus qui
manducando
glutitur, in locis
apertioribus
quasi potus qui
in sorbetur, si-
cut invenitur.
Greg. Mag. lib
1. Moral. c. 21.
Idem in epist.
ad leand.
Mare est (scripe.
divina habens
in se sensus pro-
fundus.
Ambrosius in ep.
44. ad Const.
Gregor. Mag.
part. 2. cur
pastoral. c. 4.
Cyrillus de
sacerdotio.

ing of the cud, by spirituall meditation before we can digest it. Here is that ocean in which the Elephant may swimme, diue you into it who can; wading per- adventure is a fitter tearme for my shallow passage. Yet now with *Peter* I cast my selfe into the sea. The law threatneth death to the Priest, if hee make not a sound with his bells. And this (by the generall con- sent of interpreters vpon this place) importeth dan- ger to the dumbe Minister, if wee compare the type with the *antitype*, and the ceremony with the signifi- cation. And here among the rest *Gregorius Magnus* taketh away the wayle from the face of *Moses* in the second part of his pastorals at the fourth Chapter, in these words. *Item contra se oculi iudicis exigit, qui si- ne sonitu predicationis incedit.* Hee provoketh the an- ger of the secret iudge against himselfe, that insi- steth not in the sound of preaching. And with him sorteth well the Archbishop of *Alexandria* in his booke de *Sacerdotio* where hee speakes thus. *Impen- debat mortis metus ijs qui sacerdotis munere in ta- bernaculo fungebantur nisi tintinabula maxime circum- streperent: est ergo silentium doctoribus in primis pericu- losum idq. perspicue illud est quod Paulus ait ve mihi si nō Evangelizavero:* they that executed the office of the Priests in the tabernacle were in daunger of death if the bells made not a noise. Therefore (saith he) silence is dangerous in a doctōr and this is that which *Saint Paule* affirmeth in plaine termes *wo unto me if I preach not the gospell.* And thus as the new testament is vai- led in the old, so the old testament is revealed in the new.

Velut testamē-
tum in novo re-
velatum & in
veteri novum
revelatum, Aug.
in Psal. 105.

new. Consonant vnto the former is the exposition of Calvin vpon this place, although he be commonly a close adherent vnto the letter of the text.

Fortē dignus est sacerdos à quo vox prædicationis nō Calvin Exod.
auditur. That priest is worthy to die from whom ^{28.}
 the voice of preaching is not heard. This is a harde
 saying, if peradventure he meane not by preaching a-
 ny publishing of the truth and so is the word taken in
 the 8. of Luke at the 39. verse, the man out of whom Luk 8. 39.
 the diuels were departed went into his owne house,
 καὶ ἀποβὰς τοῦ ἁγίου τοῦ ὁδοῦ κηρύσσων, and he went away pre-
 aching through the whole citty, how great things Iesus did
 for him: howsoever his meaning is, in this I am con-
 fident with Bernard, *Nobis tacere non licet quibus ex* Bernard.
officio incumbit peccantes arguere. Silence is intollerable
 in vs, who by our office are bound to reprove offenders. If
 you affected multiplicity of language it were easie to
 paralell this text with many plaine places of scripture
 but I referre you to the 56. of Esay at the 10. verse, and Esay 56. 10.
 to the second of the Actes where the holy Ghost com- A 2.
 meth downe vpon the Apostles in the likenesse of fiery Sic fere Greg
 tongues, *quia omnes quos miserit & ardentes pariter &*
loquentes facit: because all that are sent of God vpon this
message haue their mouthes opened and their tongues fi-
red from heaven. And here by your patience we may
 taxe negligēce in some, who although they haue the
 tongues of the learned yet they minister no word of
 comfort to the afflicted. They eate of the sacrifices but 1. Cor. 9. 13.
 they minister not at the altar.

Is not the pastor resembled in scripture to the Oxe, 1 Cor 9. 9.
 Rev. 4.

B

which

Plur. in Thes.
Origeni Ada-
mantini cognom-
en inditum
propter indefa-
tigatam studii
tolerantiam.
Eras. Chil.

which is a symbol of painefulnesse. For *Theſeus* marked his coine with the ſtampe of an *Oxe*, and in ſo doing (as *Plutarch* recordeth in the life of *Theſeus*) hee provoked his cittizens to induſtrious diligence in their callings.

Are not the diſciples compared to *ſalt* which melteth away by ſeaſoning other things. And was not *John Baptiſt* a burning candle becauſe hee conſumed himſelfe by giving light to others.

Secondly this maketh way vnto a juſt complaint againſt the ignorance of others, the firſt ſort want that fidelity, the ſecond ſort want that wiſedome that is required in a good ſteward, who is a faithfull and a wiſe ſteward: *ſi non fuerit fidelis fraudabit, ſi non fuerit prudens fraudabitur.*

Bernard: ad hoc
demum dantur
penna ut cur-
rentem adiuvet
cetero non ſunt
volucres nec à
terra tolluntur
Plin. nat. hiſt.
lib. 10. cap. 1.
Plutarch,

The firſt ſort reſemble the *Eſtridges* that haue wings but they fly not.

The ſecond ſort reſemble the *Lapwings* that runne away with ſome part of the ſhell vpon their heads.

The virgin veſtals vowed chaſtity for the ſpace of 30. yeares, in the firſt 10. they learned their duties, in the ſecond 10. they did that which they learned, in the laſt 10. they taught yong novices.

Ambroſ. offic.
lib. 1. cap. 1.

Our courſe is prepoſterous, we begin at the laſt: & here I accuſe my ſelfe in the firſt place with *Ambroſe*, *factum eſt ut prius docere inciperem quam diſcere*. I began to teach others before I was taught my ſelfe. And this I may ſecond with the wordes of the Spowſe in the *Canticles*, at the 5. verſe, *the ſonnes of my mother made me the keeper of the vines, but I kept not mine owne wine,*

or

or with the words of the mellifluous doctor vpon that place, *ego huius loci occasione meipsum reprehendere soleo*, Bernard. *serm.*
quod animarum suscepim curam, qui non meam suffi- 30. in Cant.
cerem custodire. I tooke vpon me the cure of soules before
I was sufficient to watch over mine owne.

The breast, and the shoulder were appointed vnto the Priests vnder the law, not without some misterie, because they must haue a breast for counsell, and a shoulder to beare the burthen of care for the flock, & therefore no man dischargeth the part of a good Pastor, ylesse he haue a breast for counsell, and a shoulder to beate that heavy burthen. By the law of Moses they were vncapable of the Priesthood that had any outward blemishes in their bodyes *Levit. 21. 17, 18, 19* *20. mola vni quor* these are our types, these outward deformities in the body, resembled inward imperfectiōs in the soule that make men vncapable of ministeriall function in the Church vnder the new Testament. *Peccus et amici sacerdotibus datur, qui et consilio populum regere, et in omni gubernatione Ecclesie sustinere debent* Sic Origen. *hunc* 5. in *Levit. 7.* Moses, enim *Sua* *Hi* *ai-* 20. *mola vni quor* these are our types, these outward deformities in the body, resembled inward imperfectiōs in the soule that make men vncapable of ministeriall function in the Church vnder the new Testament. *The Romans* sent 3 Embassadors to the Realme of Bithinia, the one had the gout, the other had his head ful of gashes, the 3 was a foole. Of these 3 Cato said merily *mittit Populus R. legationem qua nec caput nec cor, nec pedes habet. Plutarch in Cat.*

August. Malle-
res hereticorum

Mr Clin his
manual.

tably doth the *hammer of hereticks* beat down the sur-
ging pride of the *Donatists* in this point in his third
booke *contra Cresconium grammaticum: per ministros*
disparis Dei munus aequale. By *Minist'rs of unequall gifts*
the gift of God is of equall worth. The best gifts are to be
desired (if they may be had) yet the want of them nul-
lifieth neither the calling, nor the ministeriall actions
of the minister. *St Paul* to *Timothy* requireth many
things to the commendable being of a Pastour, yet
they are not all necessary to his essentiall being: *Plato*
draweth forth a Common wealth, and *Cicero* descri-
beth an orator, at such a pitch of perfection, that no
man ever yet saw the like, and yet if any inferre this
conclusion vpon the premises: therefore there was
never any true orator &c. Every yesterdaies sophister
denies readily the sequell: And so from the bells I
come to the golden bells.

In a golden bell I Smatter
note two things & found.

1. *Precio valet.*
2. *Dulce sonat.*
3. *It is precious in estimation.*
2. *The sound is pleasant to the eare.*

Omne tulit punctum qui miscuit vile dulci.

He becereth away the golden bell that delivereth a
profitable story in a pleasant style. Good matter slub-
bered vp in rude rearmes becommeth loathsome to
the hearers: and elegancy of words without soundnes
of matter, is but a nice vanitie. To both these the *Psal-*
mist hath respect, *Psal. 45.* at the first verse דבר טוב

לבר

רבש לבוי my heart bubbleth vp a good matter, or
 a good word for *dabor tob* signifieth both: his mea-
 ning then as I conceaue him is this: *my heart inditeth*
a good matter in good words. The lippes of the spouse (they
 are the preacher: of the Church) *droppe downe bony-*
combes. Kobleth (as al the other Prophets) hath words
 of delight and Scripture of right words of truth, hee
 matcheth רבש לבוי *dibre Kephets words of delight, &*
 רבש לבוי *dibre Ameth, words of truth together.* A
 preacher must haue words of truth, hee must not make
 the pulpit a chaire of falsehood, and hee must haue
 words of delight for diuine truth is a graue matron that
 abhorres wanton dalliances, but she loues comlineesse.
 They that pranke her vp in vaine fashions, offer vnto
 her great indignitie, and so doe they that cloath her in
 ragges. In the 11 of *Math. Christ* compareth himselfe
 to a Master of musicke. *We haue piped vnto you* because
 his preaching was musicke to the eare, *grace was pow-*
red into his lippes all men wondered at the gracious word
 that proceeded out of his mouth: and by the confession of
 his very enemies, *never man spake as this man: mul-*
cendi sunt auditores sermonis dulcedine, ne vt ilia in-
utiliter audiant: such is our nature we are soone wea-
 ry of good things vnlesse we take pleasure in them &
 therefore the *Psalmist* exhorteth the church to the
 praising of God. First because it is a good thing to sing
 vnto our God, and secondly because it is a pleasant
 thing.

1. Some things are good but they are not pleasant
 as Correction, *Heb. 12. 11. no chastising for the present*

Predicatores
 Ecclesie bene
 labia sponsa di
 cuntur quia per
 eos populus lo-
 quitur: Greg.
 Mag. in Cant.
 delciosa ad sa-
 porem, solida ad
 nutrimentum.

Eloquentia ex-
 pers sapientia
 calore & succo,
 sapientia elo-
 quentie expers
 calore & cultu
 carere videtur
 ex sensu orat.

169

D. H.

mel in ore
 melos in
 aure.
 iubilus in
 corde.

Gulielm. quem
 Martinus D. &
 Ricciat in
 C. m. 4.
 Plal. 147. 1.

1 Sum. quedam
 boni & non in-
 cund: contra: &
 tia, potentia,
 disciplina.

seemeth to be ioyous.

2. *Sunt quaedam incunda & non bona. voluptas.* 2 Some things are pleasant but they are not good: *δυσχερὲς ματαλογία & ὑπερηβασία:* durty speeches, foolish talking and scurrilous iesting condemned in the 5. to the Ephesians: at the fourth.

3. *Sunt quaedam nec bona nec incundat invidia, tristitia.* 3 Some things bring neither profit nor pleasure as envy, and worldly sorrow and swearing: *Basilicon doron.*

4. *Sunt quaedam bona & incundat honestas, celsitudo, puritas, Bernard.* 4 Some things are both good and pleasant and they affect vs most.

In a golden bell, there is good matter artificially handled, & both these are commended by S. Paule to Timothy in the second epistle 2. chapter. & at the 15. verse, *study to shew thy selfe approved vnto God, a workeman that needeth not to be ashamed in doctrine: τὸν λόγον τῆς ἀληθείας ῥηθὺς διαικονοῦν τὸν λόγον τῆς ἀληθείας* rightly diuiding the word of truth: the worde of truth rightly diuided, is a good matter artificiallic handled.

And here there are three sorts of workemen, that offend against this rule.

Doctrina falsa vera non admiscenda. Petalargus. 1 Some deceitfull workemen contrary to the Canon in the 19. of Leviticus at the 19. verse, *sow the field with mingled seed* by sowing tares among the wheate I meane hereticall opinions among some catholicke points of doctrine, these men among many good hearbs cast some deadly *colloquintida* into the pot and of this sort were the Pharises that taught many sound fundamentall points, but they had their leaven.

2 The second sort are vnprofitable workemen that beat the aire to no purpose, and they make anagrams vpon

vpon the text and fond descants vpon every letter as if the scripture were but a rattle for children to make sport withall, these so presse the breasts of the scriptures the old and the new testament, that in steede of milke they draw forth nothing but blood: they moue aloft now and then in great words, but their words are like vnto the cypresse trees, which are high, & lofty, but they beare no fruit. *The Priests lips saith the prophet Malachy preserve knowledge and the people shall seeke the law at his mouth not toys or fables.* Wel said sweet S. Bernard, *In ore secularis nuga, nuga sunt, in ore sacerdotis blasphemia, toys are toys out of the mouth of a secular man, but out of mouth of the priest they are blasphemies.*

Malac. 2. 7.

3 The third sort are vnskillfull workemen, who because they want their knife, I meane their art, and method, divide not aright the word of truth. And yet these sermocinators imitate the Persian Mice which as *Plinius secundus* recordeth, multiply in so great number that the tale hazards the credit of the reporter, for as hee saith the yong ones are found with yong while they are yet in the belly of the damme, so they multiply sermon vpon sermon, and the conception of the one preventeth the birth of the other. As these men please themselves with so little learning as may be, so (hauing to neere affinity with those spirits whom St Iude taxeth) *they speake euill of the things which they vnderstand not.* They condemne the vse of arts, and sciences in the pulpit, together with the ringing sentences of the fathers (as they speake) not per-

Plin. nat. hist. l.
10 c 65. Apud
Persas pregnan-
tes & in utero
parentis reperi-
untur mures.

Iud. 10.

cei-

AA 17 18.

1. Cor. 25 33.

Tit 1. 12.

Quaecumq; bene

& rationabili-

ter dicta inue-

nimus apud in-

imicos nostros

oportet nos mun-

dare & refecere

omne quod e-

mentum & in sa-

ne est. hoc enim

sunt omnes ca-

pilli capitis, &

ungula mulieris

ex inimicorum

spoliis assumpit

Origen. hom. 7.

in Levit. 10.

Philosophi si qua

vera & fidei

astra accom-

moda dixerunt

non solum, ser-

uidanda non

sunt sed ab his

etiam tanquam

ab iniusta pos-

sessoribus in res

nostrum vendi-

canda. Aug. de

doct. Chr. lib 3

Nec aranea um

sane textus in o

melior quia ex

se fila gignunt,

nec noster vilior

quia ex alienis

libamus ut apes

Lup. in not. ad

Petit. lib. 1.

ceaving how through the sides of our learned divines the *Apostle* is goared, who citeth three severall sentences out of profane Poets. The truth is, the profitable inventions of the heathen may bee sparingly vsed by Christians. And this was the iudgement of *Origen* in his 7. Hom. vpon the 10. of *Levit*. When any of *Israel* tooke a maid in battaile, he first pared her nayles, and he shaved her head before he married her: so wee must pare away in humane learning all things noxious before we captiue it to the vse of the Christian religion, and with him agreeth *Augustin* in his second booke de doctrina Christiana, at the 40. Chapter: Wee robbe the *Egyptians* of their iewels, when we cõvert arts and sciencies and humane learning to the vse of *Theology*. The spider is never the more commendable because he weaueth his webbe out of his owne bowels. neither is the bee despised because shee gathereth her hony out of diuers flowers.

Whatsoever some pretend yet many (I say not al) condemne the vse of learning in the pulpit, that men may not take notice of their ignorance. And here the *Apologie* of the craftie fox (that by some mischance lost his taile) may take place, he comming into the assembly of beasts of that kind, exhorted them all to cut of their rayles, alleaging the vnprofitableness, & the cumberfomnes of it. And this he did for the covering of his owne deformitie; the application is easie. I goe forward to the next point.

The golden bells were about the skirts of the robe.

Concerning this circumstance *Ierom* to *Fabiola* hath

hath a witty observation: the golden bells hanged about the skirts of the robe, *quia ipse vestitus sacerdotis debet esse utilis*, because the garments of the Priests must be a lowd preacher to the people. As *Iohn Baptist* preached the doctrine of repentance to the eare by voice, so his garment of Camels haire preached sobrietie to the eye in hieroglyphick manner by a sensible signe. *Adam* had coats of skinnes, and they preached frugalitie: they were the skinnes of flaine beasts, and so they preached mortalitie to the beholders. The second *Adam* had a coat without seame, & that preached vnitie. So our apparell must preach modesty & sobrietie: for a Bishop must be sober in speech, in behaviour, in diet, in apparell.

Hieron. ad Fab. circa finem.

Monentur bio divites, ut in nimium vestimenti ornatum plurimum insumant Pelag. in Gen. 3. Ventura mortis signa: Lysen in Genes 3.

And here I cannot passe further without shouldring of some that stand in my way on both sides, and they are of two sorts: First they of the new factions; secondly they of the new fashion.

The ordinary garments of the factions which they use publicly in the celebration of divine service, and in the administration of the sacraments, are indeed lowd preachers vnto the people; but what doe they preach? *disobedience to superiours, singularitie in opinio, and desire of contention.* But from the *Salamanders* that delight in the fire of contention, I turne my selfe on the other hand to the *Chameleons*, that transforme themselves into all fashions. Their swagging in the fashion, and their swearing in the fashion, proclaime vnto all men the impiety, and vanitie of their mindes: for true is that observation of *Bernard*, *forma hec ve-*

stas pisa. stas pisa. etiam pisa.

Mitat namq; Chameleon colorem suum & oculis & caudæ & toto corpore Plin. nat. hist. lib. 8. c. 33.

C

stium

stium deformitatis mentium indicium est: this forme of
 Eccles. 19. 38. *apparell argueth a worse deformitie in the heart. A mans*
attyre, excessive laughter, and going, shew what he is: these
three make a commentary vpon the heart. And so
from the golden bells in the skirts of the robe, I come
to the Pomegranates, that were marched with them.

The pomegranate, which is an excellent fruit, was
 a symbol of good workes, as *Gregorius* affirmeth, *nee*
desunt malogranata, sicut lingua sonitu bona opera con-
iungas, he wanteth not pomegranates to his bells, that ioineeth
teaching, and doing together. Both these are ioined to-
gether in the 5. of Mathew at the 19. verse. who soeuer
shall doe and teach them, he shall bee great in the kingdome
of heaven. S. Luke reduceth the history of *Christ* into
 two heads: *teaching, and doing. Moses* wisheth vnto
Levi Prim and Thummin, the light of knowledge, & the
ornatum, nee sicut integritas of conversation, and our Saviour commen-
ficit sola scientia, Origen: de
indumentis pontificis boni. 6. in
Leuit. *innocency of the done.*

A Church minister must be *in verbis* *Vlysses*, *in fa-*
ctis *Achilles*, or rather because we are accused for brin-
 ging the vncircumcised *Greekes* into the Temple, *Acts*
 21. 28. he must be *in verbis* *Chrysostomus*, *in factis* *Poly-*
carpus. The *Scribes* and *Pharises* are sharply reprov'd
Mat: 23. for putting asunder the things, which God
 ioineeth together, I meane, saying, and doing, *they say*
but they doe not.

And this light shined in darknesse for the *Romanes*
 accused *Publicola* for praising *Brutus* in word, when he
 followed *Tarquinius* in deed. *Multi sunt Catholici, pro.*
ids.

Act. 11. 2.

Vult lex Pontificem in operibus
 ornatum, nee sicut integritas
 ficit sola scientia, Origen: de
 indumentis pontificis boni. 6. in
 Leuit.

Plut. in Public.
 Bernard.

dicando, qui tamen sunt haeretici operando: many are Catholickes in their doctrines, which are heretickes in their Multi habent Christum in cordibus sed non in cordibus Ang. lib. de spiritu & animi. c. 62.
trues, saith Bernard. They confute their sermons, with their evill lues. They resemble the file, that smootheeth other things, but it selfe remaineth rough. These are *mercuriales statuae*, that point at the way to others, but they stand still.

But how can they so boldly reprove others, that are so badly reformed in themselves? Who laughs not at the *Cynicke Philosopher* trampling vpon the pride of *Plato* with a greater pride. *Monstruosa res est sedes Bernard.*
prima, & vita ima, gradus summus, & animus infimus, lingua magniloqua, & manus otiosa, sermo multus, & fructus nullus. These are monstrous things (saith the devout *Abbot, de cons. ad Eugen.*) the highest seate and the basest life, a busse tongue and an idle hand, much talking, & little good walking: here are bells without pomegranats, Mar. 5.
 which is a plaine transgression of the law.

Brethren we play our part vpon the open stage of the whole world, and therefore we must vse the greater circumspection. The law in the 4. of *Leuiticus* appointeth a he-goat for the sinne-offring of the Priest & a lesser sacrifice for the offring of a private man; because God is more highly displeased with the sin of the Priest (and so he is with the sin of all governours) then with the sinne of a private man. *Levit. 10. 3.* Ergo vite suae diligentem rationem habeant pastores, ut pote in quos omnes spectant in quibus exiguus lapsus facit criminis instar cris. Fernus in Mai. Minoris aestima. tur offensa, quae ab uno aliquo populari, quam quae a sacerdote accideris, iuxta in exp. Analyt. in Levit. 4. Rev. 1. 6.

Lastly, this text containeth instruction for all *Christians*, for we are all *Priests to God the father.*

God therefore by ioining together bells, & pomegranats in the skirts of the robe, requireth 2. things

at the hand of every Christian.

1 Profession.

2 Practise.

First he requireth profession; as we beleue with the heart vnto righteousness, so wee must confesse with the mouth vnto salvation, Rom. 10, 10.

And secondly he requireth practise, not every one that saith vnto me Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of my father, which is in heaven. Mat. 7, 21.

Concerning the first our Saviour speaks in the 10. of Matthew at the 32. verse, *whosoever shall confesse me before men, him will I also confesse before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven.*

Here is a cōterpoysē against the deadly doctrine of the *Nicodemites*, who deny the faith in time of persecution, vnder pretence of keeping their heartes vnto God. As the law threatneth death to the priest, if he make not a sound with his bells, so Christ here requireth publike profession of the faith vnder paine of eternall death. And yet profession in word is not sufficient, without good workes.

The Church is compared to a woman in the *Canticles*, *propter fecunditatem bonorum operum*, for her fruitfulness in good workes, as Beda noteth. And the Christian is compared to the vine, which is most fruitfull of all plants. *Augustine* writing vpon the 103. Psalme; speaks occasionally of the 8. of Iohn, where our Saviour writeth with his finger vpon the ground, *In lapide le-*

gem.

gem scripserat significans duritiam Iudaorū; hic in terra scribit significans fructum Christianorum, He wrote the law to the Iewes in stone, signifying the hardnesse of their hearts; here he writeth upon the ground signifying that fruitfulness that is to be expected at the hands of Christians. And here I might take occasion to fight a combat with verball professors, that professe in word the knowledge of God, but in deed they deny him, Titus 1.16. Bernard, Non recte sanē, sed impie, linguam Christo, & animam dedisti diabolo: wisely done indeed! for so thou givest thy tongue to God, and thy soule to the devill. These men have the smooth voice of Iacob & the rough hands of Esau. They are good linguists, but they are bad realists. They resemble the faire apples that grow by the lake Asphaltites, which (as Iosephus saith) vanish away into smoak when they come to handling. These men abuse the doctrine of free iustification by faith, by turning the grace of God into wantonnesse, and so with good food they poison themselves.

But the grace of God teacheth vs to deny vngodlinesse, and wordly lusts, & to liue soberly, righteously and godly in this present world, soberly in respect of our selues, righteously in respect of our neighbours, & godly in respect of God.

FINIS.